

ARE YOU GOING TO THE
CRYSTAL PALACE?

With the

A Plain Question for the Present Time.

"He shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as a crystal."—
Rev. xxi. 10, 11.



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ARE YOU GOING TO THE CRYSTAL PALACE?

READER, are you going to the Crystal Palace? Doubtless you are. Perhaps you may say, "Of course I am going, why should I absent myself from such a magnificent display of the wonders of nature and art, of the noblest achievements of human power—all the world is going, and certainly I shall go also." But I am not asking you whether you are going to the Great Exhibition of the Industry of all Nations, which engrosses so much attention just now, nor do I inquire if you will be present at that other Great Exhibition of all Nations, at the opening of which the Almighty King of kings, the blessed and only Potentate, will Himself preside, when not only the works, the deeds,

the actions of all men and all nations will be laid bare and open as the noon-day sun, but the secrets of all *hearts* shall be revealed. At the first, the present Exhibition, your presence or your absence will, humanly speaking, affect only your temporal interests; whether you appear as an exhibitor or as a spectator, will, in a few short years, be of little, nay more, of *no* importance to you. But it concerns you much, and deeply, to know to what class of exhibitors you will belong at the second, the awful Great Exhibition, for on your sentence of approval or condemnation then, hangs your happiness or your misery throughout an endless eternity. I do not ask if you will be present at that Great Exhibition—I know you will—I know I shall; you and I will meet there, either as redeemed saints, or unutterably lost sinners. Oh, then, pause awhile, consider of what dread consequence it is that you should know *how* you will then appear! But the question I now ask you is—Are you going to the Crystal Palace? Do you know the way thither? Have you inquired for, and found that way? Do you love the way, even though it be a rough and rugged one to weak mortals? Dear reader, most persons are going eagerly and anxiously to one Crystal Palace, but there is “a City of pure gold, like unto clear glass,”

unto which the saints only are travelling, that "City of habitation,"* which hath "foundations whose builder and maker is God."† It is *that* Crystal Palace of which I ask, *Are you going thither?* The way that leads to it is through a barren wilderness, wherein are the fiery serpents of temptation and suffering for the sake of the Lord Jesus, which all his true followers must encounter. It is not, what some would teach you, an easy road, a smooth path, or a flowery one, according to the world's notions; but this it is, a *safe* way, it leads most surely to the heavenly city, the new Jerusalem, that "happy home" of God's people. Out of this strait path, the way may seem delightful and pleasant to the carnal mind, but it is slippery, deceitful, dangerous, fatal. The deceits of honour or of wealth, or pleasure, draw aside countless poor deluded souls, till they lose their way altogether, and are lost in an endless abyss of eternal woe. Oh, beware of Satan's devices—on all hands they allure, in all shapes they appear; let not this mighty gathering of all people, and nations and languages, be a confederacy against the Lord of Hosts; rather let it be a mighty meeting to make known the Gospel of the Lord Jesus Christ to those who are yet unenlightened and ignorant

* Ps. cvii. 7.

† Heb. xi. 10.

of the free mercies of redeeming love. Do you know the *way* to the Crystal Palace? "Jesus said, I am the way, the truth, and the life."* The Lord Jesus is the Way, the *one only* Way—"neither is there salvation in any other."† Is He *your* way? If He is not, if you love your own blind passions, your own headstrong will, your own way, and your own notions of getting to heaven, you will find yourself miserably deceived in the end; your path will lead you to the darkness of the bottomless pit, but you will never reach the Crystal Palace. The Lord Jesus is the *only* way—Oh seek Him, come to Him, He *will* receive you, He will *not* cast you out; make Him your way, your hope, your life, make Him your Friend, your Saviour, your Lord, give yourself up to his guidance, He will lead you in the right way; He has trodden the road of shame and suffering, and taken away that which made it so hard; He knows all about the way that leads from the cross to the crown. Will you not rather submit to the guidance of One who is so well acquainted with all in that way, instead of groping along by yourself? Will you madly prefer the uncertain glimmering of a flickering lamp, when you may have the glorious beams of the Sun of righteousness?

* John xiv. 6.

† Acts iv. 12.

Have you then found the way? Oh, if you have, blessed are you, you may sing for ever, "Worthy is the Lamb that died." I know you sometimes find the way tiresome and rough, but then you have a Guide who sympathizes fully with you, who "can be touched with the feeling of your infirmities;"* you have also the presence of an Almighty Comforter, whilst the poor worldling, when he is satiated and palled with the transitory pleasures of his god, has nothing left, nowhere to flee to, no refuge of hope and comfort. And then, too, you know the way you have chosen is sure to be the right way at the last;—however much you may have to deplore the remains of your vile, lost nature, those inbred corruptions which may now and then break forth, warring against the Spirit, you know that one day you will assuredly reach the goal, receive the crown of glory, and clothed in the spotless robe of Christ's perfect and complete righteousness walk in that golden city, as followers of the Lamb, and from thence you can never again be taken, sin will never more rule over you, but will be banished for evermore.

Dear fellow-sinners, whoever you are, O consider your ways—are you going to the Crystal Palace? Remember you are not going there

* Heb. iv. 15.

if you love sin, if you love the world, if you are walking in the broad road; these things all lead a different way. What is the aim and end of your being? What are you living for? Is time or eternity of most importance to you? Nay, do not lay down this paper till you have faithfully answered these questions. Do not say, one cannot be always thinking of these things, it is quite enough to go to church and hear sermons, it is so dismal to be always thinking of religion. Do you think so? Then heaven must be a very dreary, gloomy place, for there is nothing else thought or spoken of there. I doubt not you *wish* to go to heaven, but you should remember that if holy pursuits and pleasures are wearisome to you *now*, you will have no relish for them *then*. Read the awful words of the twenty-first chapter of Revelation, eighth and twenty-seventh verses: pray over them; say not that it does not apply to you, because you have never committed any heinous crime—the unbelieving are mentioned almost the first, and, as such, it applies to you. All sin is sin, whether small or great, and all sin merits punishment, and will find it, unless the sinner is cleansed by the blood of Jesus. A dislike to holy pleasures is nothing else than a love of sin, and they that love sin cannot love God. If you

would dwell in the Crystal Palace above, your heart must be changed, your desires and affections raised by the sanctification of the Spirit—you would never enjoy heaven, the presence of the Most Holy, unless He made you love his ways. You must be *prepared*; all his people are prepared—the Lord Jesus Christ is gone to prepare a place for his saints. A great work has to be wrought on all the hearts of those who are made “meet for the inheritance of the saints in light.”*

Do you, dear reader, desire to go to the Crystal Palace above? The way there is open; admittance there is offered to all, “without money and without price,”† freely and lovingly, the great King of saints calls you to come to Him, that you may reign with Him there for ever. The redeemed servants of God, who have reached their crown, are longing to welcome you there—there will you find the “glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs.” And all you have to do to obtain this glorious privilege is to act upon the inspired word, “Believe on the Lord Jesus Christ, and thou shalt be saved.”‡ “Only believe,” only receive Christ as your Saviour. How often has he knocked at the door of your

* Col. i. 12. † Is. lv. 1. ‡ Acts xvi. 31; Mark v. 36.

heart? Oh, beseech Him to open it that you may savingly attend unto the things that are for your peace. The way to that Crystal Palace is now open, but it will not always be open; when all those who are saved have entered in, when the number of God's elect are accomplished, *the door will be shut.* On the outside will be all those who have rejected Christ and salvation, who received Him not, "when He came unto them;" but inside will be the hosts of angelic beings, the unnumbered multitude of redeemed sinners: and at that awful day where will *you* be? To which company will *you* belong? In which society will *you* be found? Is this an unimportant thing to know? If you are already written in the Lamb's book of life, there is no need to hesitate about the answer—you have the earnest of the inheritance, you have the Spirit bearing witness with your spirit. If you are already amongst saved souls, this inquiry will but add to the consolation of knowing it, and confirm your faith; it will make you long more and more to be delivered from sin and the world, and to reach the kingdom of glory; but if, on the other hand, the question presses too much home to you, seems unnecessary,—if the case is so doubtful that you cannot give an answer—I must tell you plainly,

yet most affectionately, take heed, eternity hinges on this one point; it is of the highest import to know where you are now, where you will be then. Say not that God and time can alone determine your eternal destiny; if you are already brought to know the truth; if you have made the Lord Jesus *your* Lord and *your* Saviour, it is evident you must know it, from the effect produced in your heart and in your life. But if the matter is concealed in a vague, dreamy uncertainty, you have much to fear, lest you have not "made your calling and election sure."* It may be in the Lord's purpose to call you to the peace of his Gospel and bless you for evermore, but rest not on the presumption of waiting for a more "convenient season," ere you commence your pilgrimage to the Crystal Palace. Can you call a year, a week, an hour of the future your own? Why, then, do you delay? Every day in your sins leaves you further from God, and brings you nearer to eternity.

Let me now say a word with regard to the responsibilities involved upon our beloved country at this time, unexampled in the annals of the world. As a nation, and as a national Church, "we hold the sacred Book of God," the pure

* 2 Pet. i. 10.

doctrines of the Gospel—the “truth as it is in Jesus.”* Many of those who are coming amongst us know not the simple Gospel, or know it only as it is disfigured and distorted by Romish errors and corruptions. Too many, it is to be feared, both among our visitors and ourselves, care not for their souls at all. Let us, then, as far as lies in our sphere, to the utmost extent of our power, not only seek to divert and amuse them, which will be of little consequence; but, whilst they sojourn amongst us to see the grandeur of the Crystal Palace below, Oh! let us point the way to the heavenly Jerusalem, the “city of gold,” of which we read, “the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it;”† so let us walk in the way that leads to it, let us go to the Crystal Palace, that those strangers who come to our land may “ask the way to Zion with their faces thitherward.”‡

Oh, dear reader, whoever you may be, I earnestly entreat you, if you *are* going to the Crystal Palace, go not alone; take with you all whom you can: invite them, persuade them, draw them by your example—“Let your light

* Eph. iv. 21. † Rev. xxi. 24. ‡ Jer. l. 5.

so shine before men that they may glorify your Father which is in heaven;”* beckon others in the way that leads to that blest home, that you may lead them to the Saviour. But if you have not yet sought or found the road, begin at once, let your visit to the world's great Exhibition be made in a Christian spirit; rest not till you have thrown yourself at the feet of Jesus; go at once, He waits to be gracious to you, and He will raise you up, and hereafter will He bring you to the place He has prepared for his own hidden ones. From thence you will never depart, there will be no more going out; the “throne of God and of the Lamb shall be in it, and his servants shall serve Him, and they shall see his face, and they shall reign for ever and ever.”†

L. S. A. O.

* Matt. v. 16.

† Rev. xxii. 3, 4, 5.

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